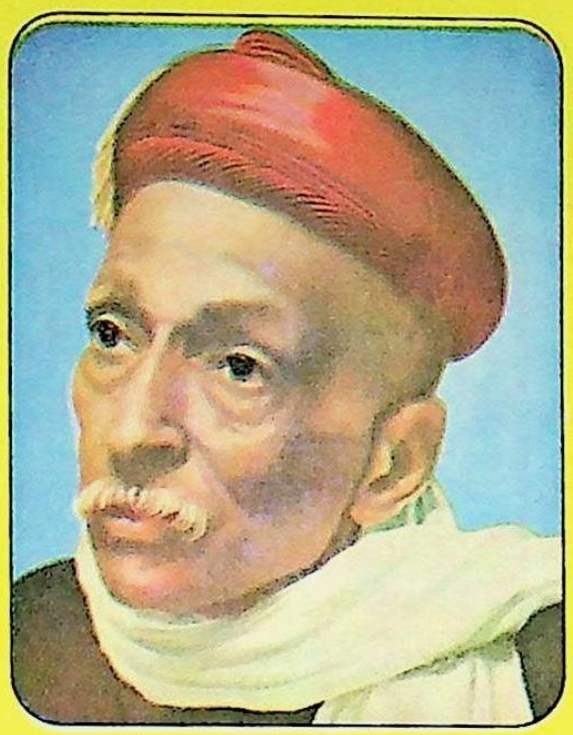

PATHWAY TO GOD

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DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

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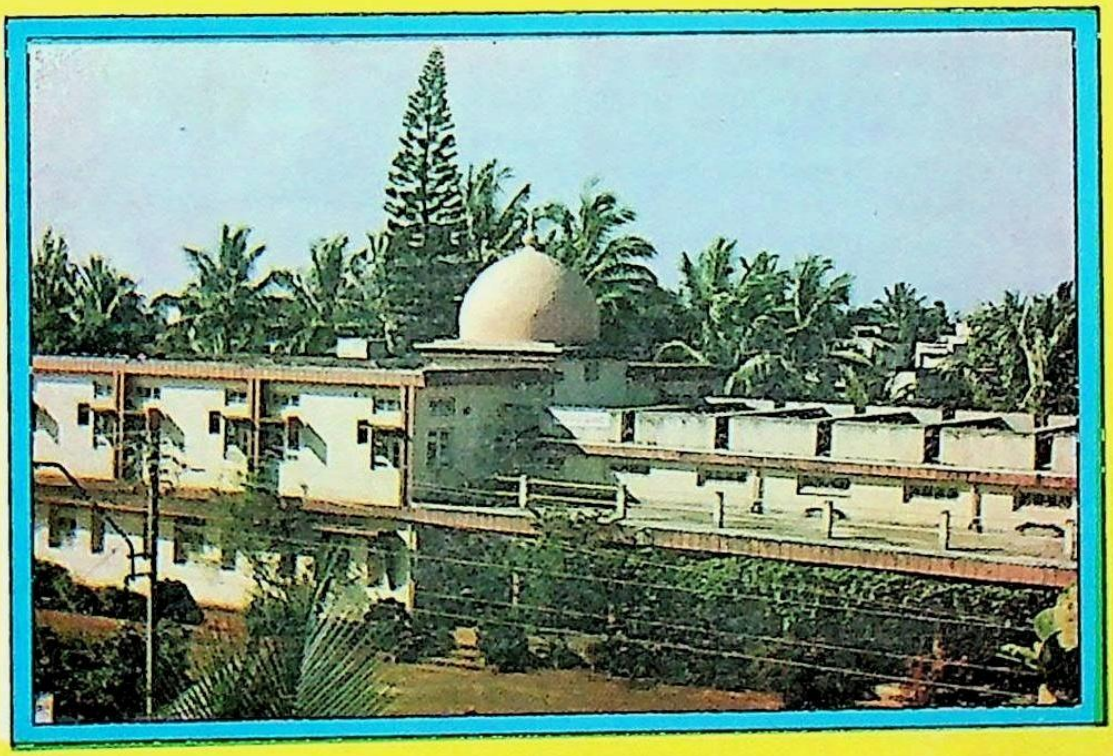

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PATHWAY TO GOD

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Editor : **Shri P. D. Dharwarkar**
B.Sc., C.Eng F.I.E, M.A.S.C.E
Phone 30701

Prayer

to Lord Shiva

१) नमो हिरण्यबाहवे सेनान्ये दिशांच पतये नमः ।

I bow to the Lord whose arms are as strong & shining as gold, who is the commander of the armies & who is the leader in all directions.

२) नमो वृक्षेभ्यो हरिकेशेभ्यो पशूनां पतये नमः ।

I bow to the Lord in the form of a group of trees full of green leaves (ready to nourish others) and who is the caretaker of all animals

३) नमः सस्पिंजराय त्विषीमते पथीनां पतयेनमः ।

I bow to the Lord who illumines the path of righteous people like the fresh grass that reflects light (and shows the path)

४) नमो बभ्लुषाय विव्याधिने ऽन्नानां पतये नमः ।

I bow to the Lord whose aim on the target is infallible like the bravest archer & to whom all the nourishing food belongs (to look after all beings.)

५) नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ।

I bow to the Lord whose hair are brownish (and knotted), who wears the sacred thread (to bless the people) and who leads the healthy & well-nourished.

६) नमो भवस्य हेत्यै जगतां पतये नमः ।

I bow to the Lord who is the cause of the universe and who is the ruler of all the worlds.

७) नमो रुद्रायाततविने क्षेत्राणां पतये नमः ।

I bow the Lord whose bow is widely stretched (for the protection of all beings) and who is the guardian of all pastures.

८) नमः सूतायाहन्त्याय वनानां पतये नमः ।

I bow the Lord who steers the (Chariot) of the Universe like an undefeatabele charioteer & is the caretaker of all the forests of the world.

९) नमो रोहिताय स्थपतये वृक्षाणां पतये नमः ।

I bow to the Lord who is the controller of the red rays (of the sun) and is the caretaker of all trees of the world.

१०) नमो मंत्रिणे वाणिजाय कक्षाणां पतये नमः ।

I bow to the Lord who administers commerce and widens the limits (of fertile lands for more) production.

११) नमो भुवन्तये वाखिस्कृतायौषधींना पतये नमः ।

I bow to the Lord who makes the lands fertile by saturating them with water (through rivers & rain) and who is the caretaker of medicinal plants.

१२) नम उच्चैर्घोषाया क्रन्दयते पत्तीनां पतये नमः ।

I bow to the Lord who alerts (his devotees) with his loud & widely heard voice and leads the army (of his devotees to victory)

१३) नमः कृत्स्नवीताय धावते सत्वनां पतये नमः ।

I bow to the Lord who rushes (for the protection of those) surrounded by perils and who is the protector of the virtuous.

❑❑

SHRI GURUDEO DR. R. D. RANADE,

M.A., D.Litt.

Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudeo.....

"You all know how times are fast changing in India. According to the advent of the new age, we shall have to take account of our own Indian Philosophic Thought, and to see the place which it might occupy in the national life of India. Before we can collate Western thought with Indian thought, we shall utilize the knowledge that has been given to us by the great researches in the various departments of philosophic thought in the West so as to support and broadcast the message which Indian philosophic thought gives to us, and through us to the world." *(in Philosophy of Spirit)*

●

The ultimate scientific Ideas, Space, Time, Matter, Motion, Force, Consciousness, and Ego are all equally incomprehensible. (1) What are Space and Time ? Two hypotheses are current : they are objective; they are subjective. That they are objective is incomprehensible, because we can conceive them neither as entities, nor as attributes of entities, nor as non-entities. On the hypothesis of objectivity, Space and Time must be classed as things, but to represent them in thought as "things" is incomprehensible. Nor can they be subjective "forms of the intellect," "a priori laws of conscious mind." Kant says (a) they are not objective realities, (b) but are subjective conditions. Against the first we may say that the direct testimony of consciousness is that Time and Space are not within, but without the mind. Against the second, we may say that if they are subjective conditions, we can't combine the thought of space with that of our own personality while it is impossible for them to be both the form of thought and the matter of thought. If they are objects of consciousness, how can they at the same time be the conditions of consciousness ? It results therefore that Space and Time are wholly incomprehensible.

– *(from the article "Religion & Science" in Satsang)*

EDITORIAL

Play of Consciousness

Man's existence is a play of his consciousness, his awareness of himself and his surroundings. He is aware of his physical being and the physical world outside. Most of a common man's life is guided by this physical consciousness. The physical mind which is most active in this consciousness, gathers knowledge through the senses. There is the Universal physical consciousness pervading all the nature & the material world and our physical consciousness interacts with it. Through these interactions, our physical mind weaves its own web of imaginations which are converted by our ego into all our worldly cravings, ambitions & search of happiness, giving a particular shape to one's life. Interaction of individual consciousness with the universal consciousness inevitably brings in the interaction between individuals and groups of individuals and the picture of the world in which we live, is created as we see it. The feelings of happiness & unhappiness, successes & failures, adventures & frustrations are creations of these interactions of consciousness. One gets so much involved into these interactions that one is unable to think – rather one doesn't get time to think – that there is something beyond the life pattern one lives. As long as the consciousness is with the physical mind,

one is inclined to disbelieve all knowledge which is beyond the perception of the senses.

When the consciousness enters the Inner Mind, one develops the powers of discrimination & higher intellect. With powers of discrimination between good & evil, one gradually learns to stand aloof and watch one's thoughts as they enter the mind, choose only those thoughts for action which are good for oneself and leave away those that are harmful or evil in their result. In consequence, one gains equanimity and the actions are well thoughtout. Moral discipline becomes part of his nature and non-violence, truthfulness, non-stealing, continence & non-hoarding reveal themselves gradually in his behaviour. He is active in life & carries out his responsibilities with an air of contentment & dutifulness towards others. He does not shun competitiveness but participates in it in his own way by hard work and effort which are not harmful to others, with a tranquil mind. He chalks out his own path and progresses in life.

How does the consciousness leave the physical or surface mind and enter the inner mind? As long as a man is able to get happiness from the physical world and satisfy his ego with interactions with the outside world, he is not likely to turn away his mind from the surface, such that his consciousness enters the inner-mind. Failures, frustrations & unhappiness make a man think of happiness elsewhere, he comes into an analytical mood and searches for new avenues. Then his consciousness enters the inner mind and the search continues with the power of discrimination. If a man

has ample bad experiences of the interactions with outside world in past births, his mind turns inward early in life and in his search for happiness, stumbles on the spiritual path beyond the physical & materialistic world. His consciousness stays more in the inner mind & less in the physical or surface mind. His interaction with the outside world becomes less involved and he starts living two lives simultaneously. He performs his duties in the society in the outside world with responsibility, diligence & dedication and at the same time, progresses in inward life on the spiritual path. Turning away from desires & cravings becomes natural with him.

At this stage, his consciousness enters the Spiritual mind. He becomes a spiritual aspirant. His intuition becomes sharp. He gets visions, which may be of a minor nature in the beginning, but these help him progress on the right path. His urge makes him follow the mental disciplines of तपस् concentration of his energies & capacities for attainment of his goal, and स्वाध्याय i.e. self study & introspection to ascertain that he is on the right path. He gets a Guru or the benevolent elevated souls guide him further. His consciousness remains less in the inner mind & lesser in the physical mind. He remains in meditation for longer & longer durations. He experiences Bliss which is far superior to any of the pleasures of the physical world. The physical world appears to him as what the sages called 'Maya' i.e. a web woven by interactions of the human mind for satisfaction of his ego, and not an absolute reality.

As his mind searches for higher & higher bliss, the ground gets prepared for his consciousness to enter the supramental state wherein the mind is totally emptied and is in a zero-thought condition (निर्विकल्प). The knowledge of all spiritual mysteries gets known to him. His ego is in the minimum condition, just enough for the sense of his existence. The gross body, the subtle body and the corresponding planes of mind are left behind and only the smallest spark of ego keeps him aware of his existence in total darkness. It is said that Swami Vivekanand was given this experience by Ramakrishna Paramhansa by touching his body & that too only once.

If the consciousness tries to rise above the supramental state, even the smallest spark of existence of ego is extinguished, it merges with Supreme Being & there is no more return, unless desired by Him.

The sages have therefore said that one's existence and life is a manifestation of Maya or the play of consciousness and is not an Absolute Reality.

For a common man, his consciousness acts on the plane of the physical world when he is awake; in the dream state or the state of paradoxical sleep, it acts on the subtle plane; and when he is in deep sleep, it acts on the supramental plane. That is why, it is said that **या निशा सर्वभूतानाम् । तस्यां जागर्ति संयमी ॥** *The yogies are awake in that state which is deep sleep for all beings.*

❑❑

Unity in Diversity

To seek Unity in Diversity is to realise God in His Universal Form, says my inner voice. How I wish that this blessed experience which I enjoyed inwardly, should be experienced by one and all ! In my view, the knowledge of philosophy in all its depth however essential it may be, I feel that it would serve very little purpose unless we transform this philosophy into actual practice. My humble attempt in this regard would be to find out, how best we can adopt this philosophy in this age of modern science. I visualise that despite the forces of Atheists working around us, the day would soon dawn when the entire humanity would come to recognise the existence of God without any reservation. It is on that propitious day, we shall all bathe ourselves in the shoreless ocean of blissful joy, which is the ultimate goal of our life !

2. GOD IN HIS UNIVERSAL FORM :

Inspired by the intense urge within, I had an intense desire to realise God in His Universal form. There was none beside me except my inner self who could guide me in this venture. Prompted by my inner self, I gazed at the sky, which was full of countless luminous stars, planets and the Moon. However I could not see the Sun, because I was on the other side of the Earth where the Sun had already set and was out

of sight. Thus I could realise the limitations of the finite world. However, had I plunged into the sky far away from Earth, I could, not only have sighted the Sun but also the Earth like any other planets, The Earth on which all of us live, which comprises of animate and inanimate things can only be compared to a small atom in the empire of the Universe. One thing that I prominently noticed was that there was some unseen power which was present in each and every creation of the Universe, which not only held the Universe together but also controlled and directed the activities of the entire Universe to the minutest degree of perfection. How all this could be achieved is a matter shrouded in mystery. This could not have been rendered possible, unless the unseen power existing in each and every creation of the Universe was none other than God, who is regarded to be formless and is Omnipotent, Omnipresent and Omniscient. Sri Aurobindo has rightly observed that the logic of the infinite is the magic of the finite and is thus beyond the comprehension of human beings. However, a gifted few can follow this logic of the infinite by their intuitive experience alone.

i) Further, I was also astonished to find that a small eyeball could contain the entire image of the Universe and that our mind could reach any part of the Universe in a fraction of a second. This could not have been rendered possible unless the same infinite power, controlling and directing the entire activities of the Universe was also present in all living beings. At this, I recalled what Swami Vivekanand has observed about the soul and the plan of the Universe. He had observed that "each soul is potentially Divine and the Unity in variety is the

plan of the Universe. As a man, we are separate from animal or plant and as existence, we are one within the Universe". It also occured to me that the recent discoveries in atomic physics have revealed the basic oneness of the Universe.

ii) The four Upanishadic commandments mentioned below also lend support to the identification of individual self with the Universal self :

1. Pragnam Brahma - Consciousness is Brahma.
2. Tat Twam Asi - That thou art.
3. Aham Brahma Asmi - I am Brahma
4. Ayam atma Brahma - This Atman is Brahma.

iii) thus it was a thrilling experience for me to realise that each one of us is a small power house of that great power called 'God'.

iv) I thus realised, that the Universe I saw, was not only a manifestation of God but was the 'Saguna' form of God alone, denoting Unity in diversity, with unseen power being the soul of the Universe. It is with this Universal soul we have to identify our Atman, (Individual Self). Whatever Atheists may say, it is an established fact that God exists (by whatever name you may call Him) in the form of unseen power who controls and directs the activities of the entire Universe including that of all human beings. It would be sheer insolence to deny the existence of God on the plea that His existence cannot be proved by science, It may be mentioned here, that God being infinite, He is beyond the reach of any science of this finite world.

3. PATH OF ACTION :

Let me now turn to consider the path of action to be adopted to reach the highest goal in life.

i) The path of action has to be decided with reference to the goal to be achieved. As already mentioned earlier, the goal of our life is to realise God in order to enjoy the blissful joy and to eliminate the sorrows and pains forever. How this could be achieved is the question to be resolved.

ii) A casual glance at the world would show how terrorism has threatened the very existence of humanity. With the advent of science and technology, the ethical values of life have been trampled down. Humanity has lost humanism. The devilish power in man has raised its ugly head to establish the Kingdom of might challenging the authority of God by acts of terrorism. Corrupt practices have become the rule of land and honesty is looked upon with contempt. This is the dire picture of the humanity all over the world. A critical study of the above problem would reveal that this is mainly due to neglect of ethical values of life and spiritual bankruptcy all over the world. Now is the proper time to take corrective measures to save the world from the total extinction.

iii) In my view, the people should be taught about the basic oneness of humanity as also of the nature around them, and to see for themselves how this change in their outlook would lead not only to the material prosperity but also to the spiritual prosperity which would bring peace and blissful joy all over the world. For this purpose, we should have unflinching faith in the existence of God - a faith of the type which Gandhiji has described, is as under :-

"Faith is not a delicate flower which would wither under the slightest strong weather. It is faith that steers us through the stormy seas, faith that moves mountains and faith that

jumps across the ocean. That faith is nothing but a living wide awake consciousness of God within".

If such a strong faith exists, nature would take its own course to develop love and affection towards humanity and to discharge one's duties for the Universal good, as the individual need is not different from that of society or that of humanity as a whole. Several illustrations are given in upanishads to impress on our mind the importance of disinterested activity. The most notable of them is about the senses and life organs functioning for the sake of the whole bodily system. While the organs like eye, nose and sense of taste etc. are found to be functioning for the general well being of the body, they also function for their own gratification. But in the case of "prana", it has no purpose of its own to serve and functions solely for the organism. This is a fine example of disinterested activity, which should be imbibed and practised by one and all, to achieve the life's object as conceived by Upanishads. Such a thing could be rendered possible only if we succeed in eradicating selfishness and egoism from our mind by dint of unshakable faith in the existence of God in each and every creation of the Universe. With the liquidation of selfishness and Ego self, the vices accompanying them would automatically vanish, making room for ethical values of life to dominate in all the spheres of our activities. It is at this stage, you would find the beginning of a New Era of blissful joy, eternal peace and tranquility throughout the world.

4. CONCLUSION :

Let me now turn to the effects of Unity in Diversity.

i) There shall be a downpour of rain of real knowledge (Jnyana) throughout the world and the rivers of Bhakti

(Devotion) would begin to flow merrily towards the ocean of humanity of blissful joy. The most enchanting and beautiful flowers would begin to bloom themselves, the fragrance of which would be carried by the pleasant breeze to the nooks and corners of the world for the pleasure of mankind. The trees that stand in devotional mood would begin to yield sweet fruits of nectar and dedicate them at the feet of humanity with due respect and love. Thus there shall be a blissful joy everywhere on identifying our own Self with the Universal Self. The Sun of knowledge would light each soul of humanity with his own light thus converting the entire humanity into millions of Suns on this blessed Earth. Finally we shall be witnessing a picturesque view of humanity celebrating independance Day, (Liberation) under the tricolour flag of one God, one World, one Humanity with the emblem of the Universe at its centre. The ideal of "Vasudhaiv Kutumbakam" would be found transformed into reality, when the humanity is found to be working for the Universal good. Thus to the joys of all the Kingdom of God would be found established on this blessed Earth !

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❑❑

Kabir unmistakably proclaims his apostleship or prophethood "God in his graciousness gave me the mandate and the power to save some at least, and thus to bring light into the life of some. If you are not now saved, you have to blame yourself and not me."

- Gurudev Ranade on Kabir
in Pathway to God in Hindi Literature (p. 262)

Śruti-sāra-samuddharaṇā of Toṭakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

(Continued from last issue)

PART XI

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असतश्च सतश्च न जन्म भवेदिति
पूर्वमवाद्युपपत्तियुतम् ।
सदसच्च न जायत एव कुतो
नहि वस्तु तथाविधमस्ति यतः ॥

Previously it has been asserted through reasoning that there can be no birth either for what is non-existent or for what is existent. Indeed, what is both existent and non-existent is never born. Why ? Because an entity of such a sort does not exist at all.

After having disproved the theories of Nyāya Vaiśeṣikas and Sāṅkhyas on causation, Śri Toṭaka now refutes the Jaina theory of causation. Jainas hold the theory called **anekānta - vāda** according to which no entity has a definite nature of its own. To describe this, they apply the logic of what they call the logic with seven facets *(sapta - bhangi-naya or syādvāda)* :- 1. somehow exists, 2. somehow does not exist, 3. somehow exists and does not exist, 4. somehow indescribable, 5. somehow exists and is indescribable, 6. somehow does not exist and is indescribable, 7. somehow exists, does not exist,

and is indescribable. Thus according to the above theory an entity can be both existent and non-existent. Śrī Toṭaka rejects this theory by saying precisely that nothing of this kind can ever exist. Because such contradictory characteristics as existence, non-existence and so on can never be associated simultaneously with the same thing; just as cold and heat cannot be. (For detailed criticism of Jaina theory vide Śankara's commentary on Brahma-sūtra, II ii, 33)

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सदसत्त्वमतीत्य मनःप्रभृते -
र्न कथञ्चन वृत्तिरिहास्ति यतः ।
तत एव मनःप्रमुखस्य भवो
न भवेदिति सर्वसुवेद्यमिति ॥

On no account can the (world) consisting of mind etc. have any being whatsoever beyond what is existent or what is non-existent. That is why there can be no birth for mind etc. and it can be easily understood by all.

From what has been stated in the previous śloka it is clear that the effects such as mind etc. cannot be both existent and non-existent before or after creation, because of contradiction. Hence an effect must be either existent or non-existent and there is no other way to describe it. Śrī Toṭaka has already shown how there can be no birth either for what is existent or for what is non-existent. However we do experience the effect in our day-to-day life. The Vedāntin, therefore, describe it as indescribable or inexplicable (anirvacanīya)

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यदि नाम कथञ्चिदमुष्य भवः
सदसत्त्वमपेक्ष्य भविष्यति वः ।

अमृषात्वममुष्य तथाऽपि न तु
श्रुतिरस्य मृषात्वमुवाच यतः ॥

Even if there is birth for it (i.e. the universe comprising mind etc.) in your view considering whether it is existent or non-existent. (before creation), yet it cannot be real, for, the scripture has declared its unreality.

The Chāndogya text, "All transformation has speech as its basis and it is name only. Earth as such is the reality" (VI, i. 4.) declares that the entire mass of created things is unreal. And the texts such as, "All this is Brahman" (Chāndogya, III xiv. I), "This world is nothing but Brahman" "Mundaka, II, ii II) etc. which speak of the identity of Brahman and the universe imply that Brahman alone exists and nothing else. In other words, all ideas of non-Brahman are but false like the idea of the silver superimposed on a shell.

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मनसोऽनृततैवमवादि यत -
स्तत एव हि तस्य मृषा चरितम् ।
यत एव मृषा मनसश्चरितं
तत एव - पुरोदितसिध्दिरभूत् ॥

Since the mind is declared to be unreal, the activity thereof too is obviously unreal. And since the mental activity is unreal, (the view that the Ātman is beyond all the states relating to mind) as stated before has been thus established.

Śrī Toṭaka here refers to the ślokas 113-114 wherein he has stated that the three states namely, waking, dream and deep sleep belong to mind and not to Ātman and that the name *turīya* (the fourth) is possible for the Ātman only with reference to these states.

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यदपेक्ष्य तु नाम भवे त्रितयं
परमात्मपदस्य तुरीयमिति ।
तदसत्यमसत्यगुणस्तु यतः
परिनिर्मितसर्पविसर्पणवत् ॥

(The three states), with regard to which the name 'turīya' (fourth) is possible for the Supreme Self, are unreal and consequently they are the characteristics of what is unreal (i.e. the mind) just as the movement of an artificial snake.

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निखिलस्य मनःप्रमुखस्य यतो
वितथत्वमवादि पुरा तु मया ।
श्रुतियुक्तिबलेन ततोऽद्वयकं
परमक्षरमेव रादन्यदरात् ॥

I have already set forth the unreality of the whole (world) consisting of mind etc. on the strength of scriptures as well as reasoning. Hence, the Supreme spirit (i.e. Brahman) which is non-dual and imperishable, alone is real while the rest is unreal.

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तदपूर्वमबाह्यमनन्तरकं
न च किञ्चन तस्य भवत्यपरम् ।
इति वेदवचोऽनुशशास यतो
वितथं परतो ऽन्यदतः प्रगतम् ॥

That (Brahman) has no prior, exterior or interior. Nor is there anything posterior to It. This is what the Scriptural text has instructed. It is, therefore, evident that what is other than Brahman is unreal.

The *Brhadāranyaka* text referred to here runs as follows - "That Brahman is without prior or posterior, without interior or exterior. This Self the perceiver of everything, is Brahman." (II v 19)

Brahman is without prior *(apūrva)* i.e. It has no cause. It has no posterior (apara) as well, i.e. It has no effect as such. Moreover, It is *ahāhya* and *anantaraka* i.e. without interior or exterior i.e. It has no species within It or without It.

(156)

प्रतिषिध्य यतो बहिरन्तरपि
स्वविलक्षणमात्मन उक्तवतीः ॥
अवबोधघनत्वमतोऽन्यदस -
ल्लवणैकरसत्वनिदर्शनतः ॥

Having denied everything other than the Self (i.e. Brahman), exterior or interior, the Scripture has declared that It is pure intelligence, through the illustration of a lump of salt. Hence what is other than the self is unreal.

Following is the Brhadāranyaka text referred to here: "As a lump of salt is without interior or exterior, entire and purely saline in taste, even so is the Self without interior or exterior, entire and pure intelligence alone." (IV.V.13)

(157)

लवणैकरसत्वसमं फणितं
स्वविलक्षणवस्तुनिषेधनतः ।
अवबोधघनं परमोत्मपदं
त्वमवेहि तदस्मि सदाहमिति ॥

The Supreme Self which is of the nature of pure consciousness is compared to lump of salt through the denial of everything other than It. Ascertain, O disciple, "I am always That (Supreme Self)."

(158)

अणु नो न च तद्विपरीतगुणं
न च ह्रस्वमतो न च दीर्घमपि ।
प्रतिषिध्दसमस्तविशेषणकं
परमक्षरमात्मतयाश्रय भोः ॥

O disciple, ascertain That Immutable Brahman which is neither minute nor gross (lit. its opposite quality), neither short nor long and which is devoid of all attributes as your own Self.

This text from the *Bṛhadāraṇyakopaniṣad* shows how Brahman is devoid of all attributes *(viśeṣaṇa)* :- "It is neither gross nor minute, neither short nor long, neither red nor oily, neither shadow nor darkness, neither air, nor ether, unattached neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without vital force or mouth, not a measure and without interior or exterior. It does not eat anything, nor is It eaten by anybody" (III . viii . 8)

Commenting on the above text Śrī Śankara remarks, "In other words, It is devoid of all attributes, for It is one only without a second; so what is there that can be specified, and through what?"

(159)

असुबुध्दिशरीरगुणान् षडिमा -
नविवेकिजनैर्दृशिधर्मतया ।
प्रतिपन्नतमान् प्रविहाय शनै -
र्दृशिमात्रमवेहि सदाऽहमिति ॥

Cast off the six attributes of vital air, internal organ and body which have been imagined as belonging to the Self by the ignorant and gradually make sure, "I am always (the Self) of the nature of pure intelligence."

Hunger and thirst are the attributes of vital air*(asu)*, pleasure and pain belong to internal organ (buddhi) and birth and death are connected with body. However, due to erroneous identification of the Self and the not-Self, these properties appear to be belonging to the Self. This, in turn, is rooted in the ignorance of the true nature of the Self. The latter, as

stated already, is of the nature of pure consciousness and devoid of any attributes. The spiritual aspirant is here advised to ascertain the true nature of the Self by giving up the extraneous characteristics and that is liberation. This can be attained even while living.

(160)

अहिनिर्ल्वयिनीमहिरात्मतया
जगृहे परिगोक्षणतस्तु पुरा ।
परिमुच्य तामुरगः स्वनिले
न पुनः समवेक्षत आत्मतया ॥

Before casting it off, the snake considers the lifeless slough to be its own. However, after discarding that (slough) in its hole, the snake will not look at it again as belonging to itself.

Describing the man who has realised the true nature of the Self, the *Bṛhadaraṇyaka* cites the following illustration : "Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the Self becomes disembodied and immortal, (becomes) the Prāna (Supreme Self), Brahman, the light." (IV . iv . 7)

(161)

अविवेकत आत्मतया विदितं
कुशरीरमिदं भवताऽप्यहिवत् ।
अहिवत्त्यज देहमिमं त्वमपि
प्रतिपद्य चिदात्मकमात्मतया ॥

Just as the snake (considers) the lifeless slough as its body, you too have considered this body as the Self due to lack of discrimination. Having perceived what is of the nature of pure consciousness as your own self, discard this body just like a snake (throws out its slough).

Discarding the body here is nothing but giving up the false impression that body itself is the Self. With the removal of this impression, the Self becomes disembodied *(aśarīra).*

(162)

रजनीदिवसौ न रवेर्भवतः
प्रभया सततं युत एष यतः ।
अविवेकविवेकगुणानपि तौ
भवतो न खेरिव नित्यदृश्येः ॥

Night and day will not happen to the sun, because the latter is always endowed with light. Even so the two qualities non-discrimination and discrimination will not be there for the ever-luminous Self.

The sun is endowed with its natural luminosity even when we are experiencing the night *(rajanī)* The shift from night to day does not cause any change in the sun. Similarly, the non-discrimination *(aviveka)* and discrimination *(Viveka)*, which here correspond to night and day respectively, have nothing to do with the ever-luminous *(nitya-dṛsi)* Self. Being the mental activities, they in fact belong to the internal organ.

Due to non-discrimination of the Self and the not-Self there is bondage *(Bandha)* while the dawn of the discriminating knowledge leads to liberation (mokṣa). Thus, even the bondage and liberation are not there for the Self. Śrī Toṭaka asserts this in the very next śloka.

(163)

परिशुध्दविबुध्दविमुक्तदृशे -
रविवेकविवेकविवर्जनतः ।
मम बन्धविमोक्षगुणौ भवतो
न कदाचिदपीत्यवगच्छ भृशम् ॥

Since the Self which is pure, intelligent and ever-free, is without non discrimination and discrimination, you have to understand "The bondage and liberation are not there for Me (the Self) at all."

(To be continued....)

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Fifty Years of Independence

India will celebrate the 50th anniversary of Independence on the 15th of August this year. The country has made great strides since 1947. The country has progressed in many spheres. Now, we are an industrialised nation. We are a nation self-sufficient in food grains despite our multiplying population. Recently we have progressed so much in Electronics & computer technology that we are now recognised as exporters of computer software & expertise.

We have gained a lot; but also lost something which is considerable. What is the picture of our country today ? We have a democratic set-up, but the masses are not as much self-conscious of their rights as they are required to be in a mature democracy; we have not developed a National Mind which reasons out what is good for the nation; what can give quality governance; what can satisfy the common aspirations of the nation & the common individual. Politics of democracy for development and welfare of the common man has given place to politics of intrigue to reach the seat of power.

What is the reason ? One of the reasons is that after independence, we have cut off the moorings of our country tied to the firm bedrock of religious spiritualism & are going astray, being dazzled by the glamour of materialism - the way to quick riches.

The country is passing through turmoil. The country has to be brought back to religious spiritualism which nurtures virtues of brotherhood, integrity & truthfulness. There are institutions which are known to make efforts in this direction, though in their own small way.

Swami Vivekanand has said "It is against the big tree that the great wind strikes. When the storm of sorrow blows all around, and it seems, light will be seen no more, when hope and courage are almost gone, it is then, in the midst of this great spiritual tempest, that the "Light of the Supreme within gleams".

With the urge & efforts of all, when the country comes out of the present turmoil, it will shine with the glory of spirituality, which is its inherent nature.

- Editor

The Person of Love :

(Continued from last issue)

The "Radical" Philosophy of Adidam : Divine Enlightenment

Divine Enlightenment is a literal change of the whole body. When you have acquired the human form, the literal change that must occur in the body is not really so much in your outward appearance, because you already have the necessary structure. The changes that must occur are literal psycho-physical changes, just as literal as if you were to acquire more legs and arms, except that the most dramatic changes occur in dimensions other than the shape of the body. Certainly changes occur in the flesh and the elemental structures of the body, but those changes do not really alter the body's outward shape. The changes are as literal as evolving from a dinosaur to a human being, and they are as dramatic as that, but they principally occur at more subtle levels of the physics of the conditional being. There are literal changes in the nervous system, literal changes in the chemistry of the body, literal changes in the structural functioning of the brain.

You cannot realize such changes in a weekend. They are a living process of growth. But they can be quickened and intensified through right practice, through real sacrificial discipline, in the company of the fully Awakened Spiritual Master. Therefore, in My Company, the Divine Condition is Communicated to you in such a way that It Effects a "radical" transformation in the disposition of the body-mind and then Magnifies the effectiveness of that

disposition many times, so that the whole Process may take place even in a single lifetime, or at least be dramatically advanced in one lifetime if not completely fulfilled.

I have Described the full esoteric progression of this remarkable transformation in the literature of My Wisdom-Teaching. My Description is not based merely on an intellectual synthesis of things I have read and thought. The entire Way of the Heart is My literal experience-not only the complete preparation, but also the awakening of sensitivity to the Divine Life-Energy, including the full Kundalini process, the elaboration of subtle sounds and lights via the awakening of the brain centers, all the great archetypal visions, everything. I have had all the classic Yogic experiences, from the muladhar (the lowest terminal of the body-mind at the perineum) to the upper reaches of the mind in the brain core. Eventually, it became evident that the "muladhar-to-sahasrar game" (or, really, the raising of attention from the muladhar to the ajna center, with contemplation of the "sky of mind" in the direction of the sahasrar), whether played through the extended bodily and psychic processes of the Kundalini awakening, or through the higher parts of the awakening of the brain centres through meditation on subtle light and sound is not the Way of Truth. It became evident that the Realization of Truth is the Most Perfect sacrifice, not only of the lower, or gross, level of existence but also of the whole subtle (or etheric, lower mental, and higher mental) elaboration of experience and function, and even of egoic seclusion in the causal level of existence. Thus, in My case, ultimately there was Most Perfect Realization of the Heart of Consciousness, or Divine Self-Realization, which is an Awakening Beyond the limits of exclusive conscious awareness, into unqualified God-Realization.

That I have had all these extraordinary experiences and also Enjoy Unconditional Awakening as My constant Condition is a

great Opportunity for all others. My Realization and My Wisdom-Teaching, therefore, bring the significance of all the patterns of existence into a clear unity, so that the whole affair of human existence can be approached rightly. The Realization of the Inherently Perfect Intensity of Truth continues as My Very Existence. It is not and could not have been a passing experience. And the Power of It is available for the transformation of others, if people will enter into devotional relationship with Me.

If you move into a relationship with Me, the Divine Process begins to duplicate Itself in your case. It is not as if you are a robot that is being transformed through the effect of some computer–no. The Process is a living and human relationship with Me. But it is not like the conventional doctor-patient and mommy-daddy-baby games. Irresponsible people cannot enter into it. You must be responsible for yourself at the human level, and in a profoundly uncommon way. You must live the discipline of ordinary life. You yourself must be love under all ordinary, daily conditions. You must make this change in your life. There is no way whereby you can be relieved of this necessity, and nobody can do it for you. Neverthless, all of that ordinary responsibility simply prepares you for the right relationship to the Agency of the Divine in My bodily (human) Form. Such a One As I Am is your unique Advantage, because I Am Present in the same kind of bodily form as you-manifested in the same kind of physical condition, the same kind of nervous system, the same kind of brain. But in Me all these things are Raised to an Absolute level of Functioning, so that your entering into Communion with Me brings changes even at the level of the psychophysical body that you present to Me.

The abstract Deity cannot serve you in that way, because the physics of this Process must be directly Present, and the human Demonstration of the Process must be Present in a Form that can

do its Work in your case. That Work is My Purpose, because I Represent a State of the ultimate physics of things that is your potential but not your actuality at the present time. The abstract Divine and the potential powers of the universe are just as true as the Spiritual Master, but they are not organized (except in the case of the Spiritual Master) for the sake of the immediate transformation of human beings. If people enter into right relationship with Me, they begin to Realize the same transformations I have Described in My own case. Then, at the end of My physical Lifetime, My devotees will have gone through sufficient transformation that some among the community of My devotees can become the extended mechanism of My Function.

I Am the Awakened Servant of humankind. I Serve to Regenerate the Teaching of Truth and to Resurrect the great culture of compassion and Wisdom among men and women. However, those purposes are secondary aspects of My Service to men and women. They are emanations of My Divine Self-Realization and My Ultimate Function. My True and Ultimate Function is to instigate the superphysics of literal and Most Perfect God-Realization among My true devotees. If there is no duplication of the superphysical Process, there can be no true Continuation of My Blessing Work, except in verbal form, because there can be no Living Agency.

Without such Living Agency how will that process take place in the future? Perhaps, as in the past, people will resort to the pieces of it that men and women of experience represent. People can always experience a little Yoga, a little psychism, a little internal energy, a little insight. But when the Total Representation of Divine Self-Realization is Demonstrated in the literal bodily (human) form of one individual, you must make use of it. It is an Advantage that is unique in human time.

Closing

Adi Da Samraj's Way of the Heart or Adidam is a complete Way of life, lived in cooperative association with others, and always in direct and responsive relationship to the Living God-Man Himself. As this article is being written the Miracle of the Life and Work of Adi Da continues each day, for we are Blessed with the Gift to be alive in the Lifetime of this God-Man. It is our intention that this article has provided you a first glimpse of Adi Da's Stream of Grace, which rushes upon every man and woman who will enter it, with Divine Refreshment, Awakened self-understanding, and the Limitless Nectar of Divine Happiness. For more information about Adi Da or Adidam, the interested reader may write to the Adidam Pan-Communion (Pacific-Asia) at 12 Seibel Road, Henderson, Auckland 8, New Zealand; the Adidam Pan-Communion (Americas) at 12040 Seigler Canyon Road, Middletown, CA, 95461 USA; or the Adidam Pan-Communion (Europe-Africa) at Adadam Ashram, Annendaallderweg 10, 6105 AT Maria Hoop, The Netherlands.

- James Steinberg
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समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हि नस्त्वात्मनात्मानं ततो याति परां गतिम् ॥

Verily seeing the same God equally existant everywhere, he does not injure the self by the self, and so goes to The Supreme Goal.

- Swami Vivekananda

"RICE"
Helps World Without Drugs

"Conceivably it is the stabilizing effect of the brainstem that frees the consciousness context of man for its highest achievement".

- Claude Bernard
(French Physiologist)

Abstract :

The brief paper not only depicts the 'Prakriti' of man and compasses it with the biophysiological aspects of the brain-stem which brings out the importance of inner consciousness in humanself. Therefor, I discuss the stableness of the mind connecting nature. (Prakriti).

Introduction :

Most people are addicted to something or other but the great problem is with drugs. Apart from being like L.S.D. type drugs we note that most people are addicted with viz. necessary drugs. Of course that some drugs may be used for cases, but others can be used for the method that I described below.

the methods :

"PAIN RELIEF WITHOUT DRUGS"

Pain is something everyone knows and it is the body's warning signal that something is wrong somewhere. Of course it is also annoying, irritating, debilitating and even disabling, depending on its degree and location. However, the method serves a valid and useful purpose.

Relief from pain by resorting to drugs of any kind is possible. Primitive man did not have pharmacies, much less doctors and to prescribe for his aches, pains and injuries. Yet he must have coped with much pain using nature's own simple agents of relief, cold and warmth.

However, we have "RICE" as a modern catchword dealing with many pains and aches. I introduce this as follows :

"R" stands for "Rest" which is another of nature's own healers. Regardless of the cause or source of pain, stopping and resting - even if only momentarily is often beneficial and relieving.

"I" is for 'Ice' which is used to lower the temperature of the body in the affected part. By cooling, the further flow of blood and other body fluids is lesser. Slight deadening of the nerve sending messages of pain back to the brain and spinal cord where they are normally received.

"C" stands for 'Compression' which can be done using the finger or hands. Preferably a bandage or compress of some kind to put pressure on the injured part. This further arrests swelling and alleviate some of the pain.

"E" stands for 'Elevation' and refers mainly to the limb injuries causing pain. If possible the injured limb should be raised higher than the level of the heart. This reduces blood-flow, thereby helping to stop possible swelling of the injured part.

'Ice' is possibly the most beneficial of all. You can use cold water from a tap or colder still from the refrigerator. But ice, in small block wrapped in a cloth or towel, then applied to the focal part of pain will bring relief quickly. The reason is simple. Many pains are caused by swelling whether from injury, strain or some kind of inflammation. As tissue swells, nerves are pressed and send out strong signals of pain. When cold is applied to the skin the temperature is lowered both on the surface and down into the muscles, and even in some areas into tendons, ligaments and bones. This stops or else lessens

the influx of blood or plasma causing the swelling and pain. Cooling also assists in clot formation which is necessary for healing.

Cold applications should always be applied to strains and similar types of painful injuries for atleast the first 48 and upto no more than 72 hours. In most cases cold applications should be kept in place for 20 minutes every hour or two, gradually increasing the interval between each treatment as time passes.

Progressive modern medical people now advocate trying both cold and heat for relieving pain before seeking drugs even of the simplest kind. It is known that drugs are invasive of some part of the body. And may be harmful to some extent. So it is preferable to use natural, that hot or cold treatments first, then resort to drugs only if necessary.

However, should you be among the many who unfortunately do suffer pain from the normal processes, should try to keep in mind that "RICE" technique. That way you may well avoid or otherwise lessen aches and pains without resorting to unnecessary drugs or medicine. Let nature and your body work for you.

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There is only one culture which is the spiritual culture of humanity. Though its bodies are different, its soul is one. The relation of God and man is the basis of this culture. The one real religion of humanity is the religion of God - realisation, which is the only means of bringing about unity among mankind."

- (Gurudev Ranade in Pathway to God in Hindi Literature P284)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Contd.)

I have recalled in my foregoing naration some outstanding events in the lives of my family members and myself wherein Shri Gurudeva's grace worked miracles either to protect us from dangers or to ensure our success against all odds. This is not to say that divine grace always moulds events in the life of a devotee as per his wishes. The dynamics of grace is beyond human comprehension. It might apparantly run counter to the devotee's wishes and create difficulties in their fulfilment; yet there seems little doubt that ultimately it alone enables the devotee to overcome them also so as to emerge happier and stronger in spirit. As Shri Gurudeva has put it, "sufferings under the protection of Guru is but a blessing in disguise". *(Paramārtha Sopān p. 246).* In his 'Pathway to God' while giving an exposition of Kabir's analogy of a potter for the spiritual Teacher, Shri Gurudeva says, "A Spiritual teacher performs for his disciple the same functions which a potter performs for his pot. In the first place, he takes away all the depressions and protuberances of his jar, and rounds off all its angularities. In the second place, he enlarges the potential vaccum of the pot and gives it the shape and size he wills. In a similar manner, a spiritual teacher takes away all the defects and deficiencies of disciple's mind, enlarges his receptivity, and makes of him a worthy disciple capable of performing the functions he wills. Then again, a kumbhār gives continuous strokes to the pot

from outside, but gives it a constant and unfailing support from within. Similarly, in the midst of the calamities and misfortunes which might fall to the lot of his disciple, the spiritual teacher gives him internal and continuous support, and enables him to face boldly his trials and tribulations. Every misfortune, every calamity, has now a silver lining for him. The Sun of his Guru's grace shines through the edge of his misfortunes, though these for a while might darken the luminosity of his spiritual life." (pp. 336-337)

So Guru is the creator as well as the destroyer of the difficulties of his disciples. One need not hunt out instances in one's life that are appatrantly cases of misfortune and misery, for generally misery outweighs happiness in human life. It is advisable to follow the saints who show us the way out of the woodlands of misery. In this respect Shri Gurudeva who had identified himself with the divine bliss and bequeathed to the suffering humanity his unique Philosophy of Beatificism stands unsurpassed among saints. According to him bliss, ecstasy or beatification arising out of the vision of the Self or God is the highest ideal, metaphysically and epistemologically, psychologically and mystically, ethically and axiologically. This bliss of self-realization "is as much above what is called happiness as happiness is above pleasure." The cardinal proposition of Beatificism is that "Bliss is Brahman". According to Shri Gurudeva in the first step a saint "touches" the Brahman (Brahm-samsparśa) or comes into 'direct contact and communion with Him'. The next step is the identification of the saint with Brahman leading to the highest bliss. The third and the final step is the 'identification of the blissful state itself with the Brahman. 'Bliss is Brahman'. "The identification of happiness with Reality, the axiological conception of bliss and the metaphysical conception of Brahman are the same". (*Bhagwadgitā as a Philosophy of God-realisation* pp. 233-234). In his monumental work on the Upanisads Shri Gurudeva says that it is the realisation of the triune unity of the Infinite, the

I and the Ātman that leads to the enjoyment of the highest happiness. "Great happiness is experienced when the Infinite is seen above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists; when the Being that calls itself the I within is realized above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists; when the Ātman is seen above and below, before and behind, to the right and to the left and is regarded as identical with everything that exists. He who thus realizes the truine unity of the Infinite, the I and the Ātman, is alone entitled to enjoy the highest happiness. He loves his Self, plays with his Self, enjoys the company of his Self, and revels in his Self." Thus mystical realization of bliss and enabling the rest of mankind to enjoy the same was the goal of Shri Gurudeva's one-pointed endeavour.

Shri Gurudeva emphasizes that a mystical view of Reality alone will enable us to reconcile all the intellectual dogmas that have infested the philosophies of the world. 'It is a view of Reality which regards the realization of Self or God as the be-all and the end-all of all existence ! 'What we experience, what we feel, and what we realize should alone constitute our philosophy.' God or Divine Selfconsciousness alone constitutes the Ultimate Reality; everything about God is miraculous; nobody has ever been able to know His ultimate nature. While referring to the 'bitter and prolonged argumentative battles' being waged by the dualistic, the quasi-monistic and the monistic schools of Vedānta which respectively regard the Self as entirely distinct from the Absolute, as a part of the Absolute, and as entirely identical with the Absolute, Shri Gurudeva says ' mystic experience alone is a clue to the labyrinth and mazes of the philosophic conflicts'. 'It is only in mystic experience that each school and each doctrine can have its appointed place and level. *(Constructive Survey of Upanisadic Philosophy, pp. 275-76).*

Thus according to Shri Gurudeva Divine Self-consciousness is the ultimate Reality, the 'pivot and fulcrum' of all existence. The whole range of idealists from Berkeley downwards have made human Self-consciousness the be-all and the end-all of all Reality. But Shri Gurudeva substitutes in its stead Divine Self-consciousness, the Aristotelian Eternal Self-spectator engaged in blissful self-contemplation. Self-consciousness is the touchstone of all Reality. 'God is not God unless He is identical with Self-consciousness. Existence is not existence if it does not mean Self-consciousness. Reality is not Reality if it does not express throughtout its structure the marks of pure Self-consciousness. Self-consciousness thus constitutes the ultimate category of existence. (Ibid, p270). Though the ultimate Self is unknowable in His essential nature, He is not merely an object of faith as in Kant, but He is an object of mystical realization. Nor is the Self unknowable in the Spencerian sense. Self is unknowable firstly, from the stand-point of philosophic humility *(cognoscendi ignorari, et ignorando cognosci - Augustine),* and secondly, because of being the Eternal Subject who knows, He cannot be an object of knowledge to another beside Him. 'But the Self has the power to dichotomize Himself and make Himself at once the knower and the known. Thus 'Self-consciousness is possible, and is not only possible, but alone real. Asserting that the empirical conditions of knowledge are inapplicable to the Self, Shri Gurudeva exposes the nudity of the doctrine of Kant and Comte when they try to deny the fact of introspection,' and establishes the reality of 'introspection as a psychological process corresponding to Self-consciousness as a metaphysical reality.' Shri Gurudeva thus posits what Aristotle called Theoria, the act of pure self-contemplation in which the Self is most mysteriously both the subject and the object of knowledge.

Shri Gurudeva on the strength of his own experience points out that the Self must be regarded as the innermost existence. All the physiological and psychological elements

are only external vestures which clothe the Self but do not constitute Him. The ultimate Reality must not be mistaken with bodily consciousness, nor be confused with dream consciousness. It also transcends deep-sleep consciousness. It is pure Self-consciousness which is of the nature of intuitive bliss. 'The true Self could only be Self-conscious Being, shining in its own native light. thinking of nothing but His own thought, the thought of Thought of Aristotle, the supreme theoretic Being, the Eternal Self spectator.' (Ibid, P. 2690).

(To be continued)

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One God, One World, One Humanity .....

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a Universal religion, a system, a thing of creed and intellectual belief and dogma & outward rite. Mankind has tried unity by that means; it has failed and deserved to fail, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variations in its self-expression and means of development. A religion of humanity means the growing realisation that there is a secret spirit, a divine Reality, in which we all are one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here.

- (Sri Aurobindo in Thoughts and Glimpses.)

Thoughts On Strength Of God's Name (नाम बळ)

Narayan ! Narayan ! Narayan ! Narayan !

As a matter of fact, the FEELING with which we hear, read, memorise things and bring them into action with sincerity out of love for what we do, is outlined by me as the name of God (नाम). Similar actions with feelings take place in case of persons we love and the love, friendliness or closeness reveals itself on one's face in one's eyes and in every action that takes place naturally. It's unlike acting in a drama.

When one loves God as we love our near & dear ones, one likes to talk about God only, do something for God, offer something to Him without any expectations from Him, one cannot pass even a minute without his thought, then only one can be called "Nami", a devotee in nam-japa. He doesn't brag about it. He is truely one with the 'name'. The strength that is derived from such a feeling is what I would call "नाम बळ" the strength of God's name. I have firm faith in it. May be, I have erred in talking about it in this article.

One never tells about the zeal with which one strives for the good of one's family & children, what effort & spending goes into it has no measure, because it is for the sake of love for them. The same is applicable to the 'name of God'. The strength we get from the 'name' is out of our feeling joined with it. The river of forgiveness and calmness always flows

from the hearts of parents in spite of the children's misbehaviour, wrong doings or harsh words. It is all because of the feeling of love never dries up.

However, in the case of God, we are prone to say that though we sincerely observe fasts on 'Sankashti' 'Sixteen Somwars', austere 'Shaniwar' etc., the results do not materialise. We want quick results like (पी हळद की हो गोरी) or (दे दान सुटे गिरान). But God is like a banker, who looks at your account book to check whether you have credited sufficient 'name' or overdrawn the amount, before he can bless in form of results expected by you. If you deal with him like an account holder or a customer, He behaves like a banker or shopkeeper. If you give Him your offerings out of love for Him, He will give you all beyond your expectation. Then both will be happy.

The strength of the 'Name' always stands with you as a support. But you never know about it. It supports you in all circumstances of happiness, unhappiness, Pelf or peril. That is why it is said the party which Lord Krishna joins is stronger than the strongest, eventhough appearing weak and will always be crowned with victory. The strength of 'Name' is like energy or power which is not visible like mechanical energy, electrical enery, nuclear energy etc., but we see that this energy or power works wonders in the world.

A student struggles & strives through various study courses and may come out in distinction even at international level. But, still, he has to spend some years on probation, before he is declared capable of taking independent decisions, By then he might have crossed the age of thirty five or forty. This may be unavoidable. The capability to take decisions cannot come through learning books only. Experience is needed under the expertise of masters or Gurus in the field.

Similarly, in case of acquiring strength from 'name', some regular course of study & experience needs to be proposed. Shri Krishna has also said something like "through study and effort you can approach me". Though it is a subject of deep

thought and deliberation, according to my small & may be insufficient intelligence & reasoning power I make an effort to lay down such a course as follows :

1) All should sing together Āraties (आरती), Stotrās (स्तोत्र) in praise of God, since childhood.

2) One should have the habit of going to temple, stay there atleast a few minutes and experience calm and peacefulness of mind.

3. After morning bath, to pronounce any one mantra (मंत्र) say for example 'Om namo Bhagawate Wasudevaya' (ॐ नमो भगवते वासुदेवाय ।), sitting in a liked posture at a particular spot, in low voice.

4) To study in school days itself, devotional literature.

5) The mantra-japa should be continued even in college days.

6) After marriage, to increase the period of 'Nama-japa'.

7) Before starting important work, take the usual name of God, loudly for a moment, for success with the strength of the 'nama' (नाम-बळ).

8) One should keep oneself away from the six enemies (षड्रिपु) of desire, anger, ego, jealousy, infatuation & pride (काम, क्रोध, मद, मत्सर, लोभ, गर्व). Not to entertain any evil thought, doubts, not to talk about them & be firm in doing one's duty.

9) Always talk soft & sweet in measured words.

10) Not to talk harsh words to anybody at anytime.

11) Never to talk ill of anybody & avoid querrulous debate and swearing words.

12) Take quick decision & quickly plunge into useful work.

Just as one cannot run a family without health & wealth, so also, when one comes to the firm belief that nothing can exist without God, then only the faith in God's name will take root & its importance will be known.

There are many things encountered in life like untimely death, untimely stoppage of education, unstoppable quarrels, no marriage without any apparent reason, unexpected failures, giving birth to handicapped children, etc., etc., which are beyond the range of human perception.

When any of these comes to one's lot, then only a man thinks of God, Nama-japa, and somebody who can be a guide in this line & help to get Nama-bal (नाम-बळ) , the divine strength through nama-japa."

One should have faith in name of God as a saint says' "न सोडी रे भावो, टाकी रे संदेहो । रामकृष्णी टाहो, नित्य फोडी ॥ Don't lose faith, abandon all doubts and call for Rama & Krishna like a child calls his mother.

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(Rendered in English from original in Marathi - Ed.)

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They know not truth, who dream

such vacant dreams

As father, mother, children, wife & friend.

The sexless self ! whose father He ? whose child ?

Whose friend, whose foe is He who is but one ?

The Self is all in all, none else exists;

And thou art that, Sannyasin bold !

Say - Om Tat Sat, Om !
- Swami Vivekanand

Vachanas of Saint Sivalingavva

Guru :

I worship
your feet joyously,
It is this way :
from the mind, the well,
fetching love, the sanctified water
I submit, at your feet, all.
with
camphor, lamps, scented smoke,
and the lights waving round,
it illumined. ll 12 ll

('Sri Guru Upakriti')

Performing
and
seeing
such a fragrant, perfumed
worship in yoga,
I stood awed.
This worship
without anything,
with everything,
gets absorbed in itself
and pervades the mind
like a tree.
The ears are all sound.
The eyes, all light.

Thus the worship of my Father
goes off joyously. ll 13, 14 ll

('Sri Guru Upakriti')

The meditation
immersed
in the Word
is the greatest of all
Only they know who know it.
It is like this :
meditating secretely,
seeing the Thing's form
a great ecstacy fills the mind
resulting in this bliss.
It is beyond words.
Left untold it is unknowable.
It is above me to tell.
It is not to be told, any way ll 15 ll

('Anubhav Nirupana')

Guru's grace suits me well.
Guru's grace is my proper decor.
Guru's grace is all my fortune.
Guru's grace is my eternal bliss.
Guru's grace is here before my eyes.
It is the reality I witness. ll 25 ll

('Anubhav Nirupana')

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Sri Sankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(42)

शीर्यते वयोभिर्बाल्य-कौमार-यौवन-वार्धक्या दिभिरिति शरीरम् । दह भस्मीकरणे इति व्यत्पुत्त्या च देहः भस्मी भावं प्राप्नोति । ननु केचिद्देहा न भस्मीभावं प्राप्नुवंति, केचिद्देहाः खनना दि प्राप्नुवंति कथमुच्यते सर्वं स्थूलादिकं स्थूल-देह-जातं भस्मीभावं प्राप्नोति । यद्यप्येवं तथापि केनाग्निना दाहत्वं संभव तीत्यत आह सर्वेषां स्थूल-देहानां आध्यात्मिकाधिभौतिकाधिदैविकादि-ताप-त्रयाग्निना दहात्वं संभवति ॥४२॥

Sarīra i.e. body is that which is rent or wornout (or which decays) with the stages of age like childhood, young age, youth, and old age. (The root) 'dah' means to burn, to get burnt, to get reduced to ashes. (Now the word 'Deha' - a synonym of the word 'Sarīra' - is derived from the root 'dah'). In accordance with this etymology (of the word 'deha'), the deha i.e. body is that which gets reduced to the condition of ashes. (Hence the 'deha' is so-called). (Query :- Some bodies do not get reduced to ashes (after death) : some bodies go to the state of burial, etc. Then how can it be stated (by you) that all gross bodies formed from the gross elements are reduced to the condition of Ashes ? Under these circumstances, what is that fire through which there is possible the act of burning (of all the gross bodies?). (Reply :-) In reply to this query, the author says :- The act of burning is possible in case of all gross bodies through the fire in the form of threefold heat (of fire) - heat in relation to body-mind-complex, heat from the elements, and heat from the divine origin (42).

In this section 42 are explained the two words 'Sarīra' and 'deha' which denote the gross body.

The word 'Sarīra' is derived from the root 'śṝ' which means to kill, to tear, to rend, etc. Thus the word 'sarira' etymologically means that which gets muted along with and due to various states of the age, that which is hurt or rent, that which is shattered or that which breaks, that which gets deteroriated, that which decays or that which is ultimately ruined or that which perishes.

The word 'deha' is derived from the root 'dah' meaning to burn, to get burnt. Hence in accordance with this etymology, the word 'deha' means that which gets burnt or that which gets reduced to ashes. This etymological meaning of the word 'deha' is literally applicable to those dead bodies which are consigned to fire and which then are reduced to ashes. But some dead bodies are buried or are disposed off in a manner other than the burning. In case of such bodies, the condition of getting reduced to ashes is not literally possible; hence that is to be understood in a secondary or metaphorical way. In other words :- In a metaphorical way, there is threefold heat (to scorch, to burn) in case of all gross bodies. This three fold heat is nothing but three fold pain) sorrow. Sorrow is also a kind of fire; and the gross body gets burnt with the fire in the form of pain / sorrow. Now, though the pain / sorrow is mental, still it definitely affects the body. Hence there is no difficulty in saying that the gross body burns with fire in the form of sorrow or pain.

The three fold misery / sorrow originates from the mind-body-complex, from (external) elements, and from divine source. These three types of heat or sorrow are explained in the following Section 43.

(43)

आध्यात्मिकं नाम आत्मानं देहं अधिकृत्य वर्तत इत्यध्यात्मम् । अध्यात्मंच तत् दुःखं आध्यात्मिकं वात-पित्त-कफ-जातं शिरो-रोग-ज्वरादिना व्याधिरूपम् । आधिभौतिकं नाम भूत मधिकृत्य वर्तते इत्याधि भौतिकं व्याघ्र - तस्करादि-

जन्य-दुःखम् । आधिदैविकं नाम देव मधिकृत्य वर्तते इत्याधिदैविकं शीतातप-वात-वर्ष-वैद्युतादि दुःखम् ॥४३॥

Ādhyātmika (grief) is (the same as) Adhyātma i.e. is that which exists pertaining to Ātman which means the body. And this bodily grief is the (same as the) ādhyātmika grief which springs from (the imbalance of) wind, bile and phlegm, and is of the nature of (physical) diseases like diseases of head, fever, and the like. Ādhibhautika (grief) is that which exists in relation to the elements; it is produced from tigers, thieves, etc. Ādhidaivika (grief) is that which exists in connection with divinities; (thus) ādhidaivika grief is that which is born from cold, heat, storm, rains, lightning, and so on (43).

According to Āyurveda, the Indian Science of Medicine, the health of the body depends on the balance of wind, bile and phlegm. If this balance is disturbed, the body begins to suffer from various bodily diseases. The grief arising from bodily diseases is Ādhyātmika. The grief which springs from other animals, beasts, etc. in the world is, Ādhibhautika sorrow. And the pain produced by storm, rains etc. which are considered to be divinities is called Ādhidaivika.

And as stated in the previous section, the body gets burnt / scorched by this three fold heat i.e. grief.

(44)

सूक्ष्म-शरीरं नाम अपंचीकृत-भूत-कार्यं सप्तदशकं लिंगम् । सप्तदशकं नाम ज्ञानेंद्रियाणि पंच कर्मेंद्रियाणि पंच प्राणादि - वायवः पंच बुद्धिर्धर्मनश्च ॥४४॥

The subtle body is what is called the linga body which consists of the group of seventeen factors which are the products / effects of the (five) elements which have not undergone the Fivefold combination *(apañcikṛta)*. The group of the seventeen factors stands for five sense organs of knowledge, five motor organs or five organs of actions, the five winds called prāṇa etc; and intellect and the mind (44).

The concept of the subtle body is stated in this Section 44. It was explained under Section 39 that the universe proceeds

from the Nescience in which the quality Tamas is predominant. Now, the creation from that Nescience takes place thus :- From Nescience dominated by the quality Tamas first arise the five subtle elements namely Space, Air, Fire, Water and Earth. The qualities - Sattva and Rajas - exist in slight proportion in the Nescience dominated by Tamas. Now these three qualities in the Nescience inhere in its products, namely the subtle elements like space etc. Now from these subtle elements spring up, on the one hand, through Five fold combination, the five gross / great elements like space, etc. the gross universe, and the gross bodies from the combination of the five great element, while on the other hand arise the subtle bodies in the following manner :- Five sense organs of knowledge are born from the portions of the quality Sattva present in the five subtle elements. To wit :- Ear arises from the portion of Sattva in Space, skin from the portion of Sattva in Air, eyes from the portion of Sattva in Fire, tongue from the portions of Sattva in Water, and nose from the portions of Sattva in Earth. These five sense organs of knowledge are the means of cognitions of the five external objects namely sound, touch, form or colour, taste, and smell. Here it should be remembered that in the production of the sense - organs of knowledge, there is no mutual mixture of the portions of Sattva from other subtle elements.

The motor organs arise from the portions of the quality Rajas in the five subtle elements like Space, etc. To wit :- Speech arises from the portion of Rajas in Space, hands from the portions of Rajas in Air, feet from the portions of Rajas in Fire, anus from the portions of Rajas in water and the organ of creation from the portions of Rajas in Earth. Here it should be noted that in the creation of the motor organs, there does not take place a mutual combination of the portions of Rajas from other subtle elements.

There are five (types of) winds which function inside the body. They are called vital Breaths or Airs. They are : Prāna, Apāna, Udāna, Samāna, and Vyāna. Now, these vital airs arise

from the mutual combination of the portions of Rajas present in all the five subtle elements. Intellect is that which makes decisions, while mind is that in which thoughts arise and vanish (saṅkalpa-vikālpatmakam manaḥ) These two namely intellect and mind take their birth from the mutual mixture of the portions of Sattva in all the five subtle elements. Intellect and mind form what is called the inner sense-organ. Sometimes Citta and Ego (ahaṅkāra) are also included in the inner sense organ.

Now these seventeen factors namely five sense-organs of knowledge, five motor organs, five vital airs, intellect and mind go to form the subtle body. In other words, the subtle body is formed by these seventeen constituents produced from the five subtle elements like space, etc.

This subtle body is also called Liṅga. Now this word liṅga is explained in section 54.

(45)

ज्ञानेंद्रियाणि कानि । श्रोत्र -त्वक्-चक्षुर्जिह्वा-घ्राणानि । श्रोत्रें द्रियं नाम कर्ण - व्यतिरिक्तं कर्ण-शष्कुल्यंवच्छिन्न-नभोदेशाश्रयं शब्दग्रहण-शक्तिमदिंद्रियं श्रोत्रेंद्रियमिति । त्वागिंद्रियंनाम त्वग् - व्यतिरिक्तं त्वगाश्रयं आपाद-ताड-मस्तक-व्यापि शीतोष्णादि-स्पर्श-ग्रहण-शक्तिमदिंद्रियं त्वगिंद्रियमिति । चक्षुरिंद्रियं नाम गो-लोक-व्यतिरिक्तं गोलोकाश्रयं कृष्णतारकाग्रवर्ति रूपादि-ग्रहण-शक्तिमदिद्रियं चक्षुरिंद्रिय मिति । जिह्वेंद्रियं नाम जिह्वा - व्यतिरिक्तं जिह्वाश्रयं जिह्वाग्रवर्ति रसादि-ग्रहण-शक्तिमदिंद्रियं जिह्वेंद्रियंमिति । घ्राणेंद्रियं नाम नासिका - व्यतिरिक्तं नासिकाश्रयं नासिकाग्रवर्ति गंधादि-ग्रहणशक्तिमदिंद्रियं घ्राणेंद्रियमुच्यते ॥४५॥

(Query :-) what are the sense-organs of knowledge ? (Reply :) (They are) organ of hearing, of touch, of seeing, of tasting, and of smelling. (Now) the organ of hearing is that organ which is other than or different from ears, which resides in the portion of the sky limited by the orifice of the ear, and which possesses the ability or capacity to apprehend sound; this is the organ of hearing. The organ of touch is that organ which is distinct from the skin, which resides on the skin,

which is spread from the soles of the feet upto the head, and which has the power to grasp the (sensation of) touch like cold, hot, etc; this is the organ of the touch. The organ of seeing is that which is other than the eyes/eye-balls, which has its place on eye-balls, which exists on the top of the black eye-balls, and which is capable to grasp the form / colour, etc; this is the organ of seeing. The organ of tasting is that organ which is different from the tongue, which has its place on the tongue, which resides at the tip of the tongue, and which has the power to apprehend taste etc; This is the organ of tasting. (Last) the organ of smelling is that which is different from nose, which resides in the nose, which stays at the extreme point of the nose, and which has the capacity to grasp odour, etc; this is called the organ of smelling (45).

This Section 45 gives us the names of the five sense-organs of knowledge, their locations, and functions.

These five sense-organs of knowledge apprehend the five sense-objects in the external world, namely, sound, touch, form / colour, taste, and smell / odour.

Here it should be remembered :- These five sense-organs of cognition are the constituent parts of the subtle body, and hence they are distinguished from ears etc. located in the gross body, at the same time they are located on these respective sense-organs in the gross body.

(to be continued....)

- Prof. Dr. K. V. Apte,
Sangli

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The problem of finding the universal in the midst of particulars, the unchanging in the midst of change, has attracted the attention of every man of vision, whether he be philosopher or Prince. Plato and Sankaracharya, among princes are illustrations of the way in which this universal vision has been sought.

- Gurudev Ranade in Synthesis of Philosophy and Religion

Divine Glimpses As Prophecy To The Times of Crises.

Any occurence which interrupts smoothly running habits by focussing attention upon a conflicting situation is crisis according to Thomas. A few gifted souls have claimed with confidence that they have received "Divine Communications" especially at the time of crises. This article presents a brief survey of some of the "Divine Communications" received by Sri Aurobindo (1872-1950). Mahatma Gandhi (1869-1948), Gurudeo Ranade (1886-1957) at the times of Indian freedom struggle, fastings related to the question of untouchability, changing fortunes of the World War II. To be more precise, this article throws light on : I) The Divine Glimpses during freedom struggle of India; II) The 'Inner Voice' on the problem of untouchability; III) The Divine visions during World War II.

I) The Divine Glimpses during freedom struggle of India

I refer here to two events of imprisonment during freedom struggle of India which have some spiritual relevance. If the first is related to Sri Aurobindo's confinment in the Jail, the second is about the imprisonment of Parampoojya Padmasri Kakasaheb Karkhanis / Sri Ganapatrao (1890-1989).

Sri Aurobindo was arrested on the morning of May 4, 1908 in connection with Maniktolla Bomb case/Alipur Conspiracy case. On April 13, 1909, the two Assessors returned a unanimous verdict of 'not guilty' and about a month later

Mr. Justice Beachcroft accepted the verdict and acquitted Sri Aurobindo. Immediately after his release Sri Aurobindo delivered his famous Uttapara Speech. This speech is very important for the light it sheds upon Sri Aurobindo's spiritual experiences in jail and his subsequent renunciation of active politics. Sri Aurobindo said :

"When I was arrested and hurried to the Lal Bazar Hajāt, I was shaken in faith for a while, for I could not look into the heart of His intention. Therefore I faltered for a moment and cried out in my heart to Him, "What is this that has happened to me? I believed that I had a mission to work for the people of my country and until that work was done I should have Thy protection. When then am I here and on such a charge? A day passed and a second day and a third, when a voice came to me from within, 'wait and see'. Then I grew calm and waited; I was taken from Lal Bazar to Alipur and was placed for one month in a solitary cell apart from other men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realization, the first lesson came to me. I remembered then that a month or more before my arrest a call had come to me to put aside all activity, to go into seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said : 'The bonds you had not the strength to break I have broken for you, because it was not my will nor was it ever my intention that should continue. I have had another thing for you to do

and it is for that I have brought you here, to teach you what you would not learn for yourself and to train you for My work'. (1970 : 155-56)

The spiritual development in jail finally culminated in Sri Aurobindo's attaining the mystic experience of the all-prevading Supreme-Reality. This is how Sri Aurobindo describes it :

I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vāsudeva who surrounded me. I walked under the branches of the tree in front of my cell, but it was not the tree, I knew it was Vāsudeva, it was Sri Krishna whom I saw standing there and holding over me His shade. I looked at the bars of my cell, the very grating that did duty for a door, and again I saw Vāsudeva. It was Nārāyana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given to me, for a couch and felt the arm of Sri. Krishna around me, the arms of my Friend and Lover - - - - - I looked and it was not the Magistrate whom I saw . . . it was not the counsel for the prosecution that I saw; it was Sri Krishna who sat there . . . and smiled 'Now do you fear?" He said, "I am in all men and I overrule their actions and their works . . . I am guiding, therefore fear not. Turn to your own work for which I have brought you to jail and when you come out, remember never to fear, never to hesitate. Remember that it is I who am doing this, not you nor any other . . . I am the nation and its uprising and I am Vāsudeva, I am Nārāyana, and what I will, shall be, not what others will. What I chose to bring about, no human power can stay.' (1970 : 156-57)

Now I give a brief description of the imprisonment of Sri Ganapatrao the spiritual brother of Gurudeo Ranade.

For having taken part in 'Mulashi Peth Satyāgrah' in 1922, Ganapatrao was given the sentence of four months rigorous imprisonment. On the way to the jail, Ganapatrao handed over some of his letters to some teachers, and requested them to post those letters. Of course, one of the letters was addressed to Gurudeo Ranade who was then staying at Nimbal. Before receiving the letter Gurudeo Ranade came to know that Ganapatrao was in danger as he heard the words, 'Ganapatrao, Ganapatrao' in his meditation and informed accordingly to his disciples like Sri Jagganath Lele, and Sri Krishnarao Gajendragadakar. Sri Ganapatrao immediately after his release from the jail went to Bijapur and on his way to Bijapur he met Gurudeo Ranade at Nimbal and all the matter became intelligible. (1977 : 36-37)

II) The 'Inner Voice' on the problem of untouchability :

Let me here deal with two major fastings undertaken by Mahatma Gandhi on the issue of untouchability in 1930s as answers to his 'inner voice'.

Mahatma Gandhi who was opposed to separate electorate of the depressed classes went on a 'fast unto death' on 20th September 1932. It resulted in Pune pact which while maintaining the Joint Hindu electorate reserved the seats for depressed classes. We are told by Gandhiji that before he entered on 'the fast unto death' the 'Inner Voice' prompted him to undertake the fast in the interest of India and Humanity. Let us hear Mahatma Gandhi's words on this subject :- "The

first question that has puzzled many is about the Voice of God. What was it? What did I hear? Was there any person I saw? If not, how was the Voice conveyed to me? These are pertinent questions.

I saw no form. I have never tried for it. I have always believed God to be without form. But what I did hear was like a Voice from afar and yet quite near. It was as unmistakable as some human voice, definitely speaking to me, and irresistible. I was not dreaming at the time I heard the voice. The hearing of the voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain it was the Voice and struggle ceased. I was calm . . . joy came over me. This was between 11 and 12 mid-night'. (1956 : 77-78). Let me turn now to the second major fasting undertaken by Gandhiji.

On 8th May 1933, Gandhiji announced a 21 - day fast for purification of the minds of himself and his associates and for concentrating on the cause of Harijans. It was during this fast that the Government released Gandhiji from the Jail. Gandhiji observes on his 21-day fast as follows.

"It relates to my 21 days' fast for the removal of untouchability. I had gone to sleep . . . . . At about 12 O'Clock in the night something wakes me up suddenly and some voice . . . . whispers,

'Thou must go on a fast'

'How many days' I ask

The voice again says 'Twenty-one days'.

'When does it begin' I ask

It says, 'You begin tomorrow' " (1956 : 78)

Finally, let us see what Gandhiji has to say about 'Inner Voice' from the psychologico-philosophical standpoint. Gandhiji states :

"Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to convince the sceptic. He is free to say it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this, that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God . . . . For me the Voice was more real than my existence'. (1956 : 78-79).

Hereafter, we focus our attention on Gurudev Ranade's visions regarding World war II.

III) Divine Visions during World War II :

Great saints can see in their Visions the coming events in the lives of individuals, of nations, as well as of the Universe. Visions reflect the future and the reflected future comes out true. Gurudeo Ranade had such a vision in 1940 and then for one and half years in 1942. In the first half of the world War II, Germany was victorious, and in the other half the allies were victorious. This vision clearly indicated beforehand the working of God in these events. Gurudeo Ranade has suggestively pointed out his vision in this manner. (1978 : 194)

"The greatest war that was fought on earth after the Mahabharata war was the last world war between the Germans and Italians on the one side and the English and the Americans on the other. The course of the war falls into two stages, one

from 1939-1942 and the other from 1942-1945. There is a clear indication that Hitler and Mussolini won in the first stage, and that Montgomerry and Eisenhower won continuously in the second. How are the two different strata to be seen in the divine picture? If there was Lord Kṛṣṇa to show Arjuna a vision in which he could see the form of God devouring and annihilating the enemies with his flaming mouths, we wonder how a similar picture could have been imagined in the last World War, where there was an almost antithetical representation of the two stages on the heavenly canvas. Artists and poets may try to depict it in their own way. Would not the necessities of mystic experience, however, require a pictorial representation of the changing fortunes on the heavenly canvas, in which God with an uplifted flaming thunderbolt might strike mercilessly at one side of the battle during the first period and at the other side in the reverse direction with the same uplifted thunderbolt in the second? A divine thunderbolt is probably the best weapon to annihilate the contending armies. It would have been extremely fortunate if one had been privileged to see the changing fortunes of the war on the heavenly canvas, and to interpret the Will of God accordingly." (1959 : 275-76)

To put the matter succinctly it may be said that Divine revelation at Alipur Jail had drawn the curtain not only on the political life of Sri Aurobindo but convinced him that His will alone would prevail. As Gurudeo Ranade had heard the words, 'Ganapatrao, Ganapatrao' in his meditation he came to know beforehand the danger for Ganapatrao. The 'Inner Voice' which prompted Mahatma Gandhiji to undertake

fastings on the problem of untouchability was more real than his own existence. Gurudeo Ranade had the rare privilege of seeing the picture of the changing fortunes of the World War II, on the heavenly canvas.

Thus, all the aforementioned incidences reveal the fact that the blessed ones get Divine revelations about the imminent crises, and also that all such revelations are proved to be true sooner or later.

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- Dr. K. B. Dabade,
Hirabaug, Udupi (D. K.) - 576103

Errata in April 1997 issue :

Page 45 : Line 24 read (1995[a]-407)

Page 47 : Ref. No. 4, read (1995[a])

Page 47 : Ref. No. 5, read (1995[b])

RAMA - NAMA

(Transliteration of a Marāthi Poem * composed by Gurudeo Ranade)

Spinning the Carakha, say Rāma Rāma,
Say Jaya Jaya Rāma Rāma.

Pulling out the yarn of Rāma-nāma,

Erected devout Kabeera,
The pillar of firm will
For the bhakti-mārga.

Being detached and engross'd
Kabeera in the Rāma-swarupa;
The Gracious God by His four hands,
Commenced weaving the Shawl.

Weaving the shawl, be absorbed
In the beatific - theoria;
Raghava's benevolence indeed
Would grant you Atma-Swarājya.

Spin therefore the Carakha
To attain the goal of Swarājya;
God would send you the succour
So said Kabir,

A transliteration by Prof. Yashawanth Āchar.

* रामनाम

निज करी घेअुनी चरख्याला
राम राम बोला ।
जय जय राम राम बोला ॥
भक्त कबीरे रामनाम हा तंतु काढियेला ।
दृढ निश्चय हे स्तंभ अुभारी भक्तीमार्गाला ॥१॥
नि:संग होअुनी रामस्वरूपी रंगुनीया गेला ।
कृपानिधी तो विणु लागला चतु:र्भुजी शेला ॥२॥
ब्रह्मानंदी शेला विणुनी निश्चल तो झाला ।
राघव करूनी सहाय्य मिळविल आत्मस्वराज्याला ॥३॥
स्वराज्य हेची ध्येय गांठण्या फिरवा चरख्याला ।
कबीरा समयी सहाय्य करीलच ईश्वर तुम्हाला ॥४॥

BOOK REVIEWS

Gurudeo Ranade : A glance at his Allahabad days & other essays.
Editor : B. R. Kulkarni
Publishers : Sunanda Shintre & Mrs. Ashwini Jog, 114/8, Murarji Peth, 2 Indira Aptmts, Solapur - 413001, India.
Pages 200, Price Rs. 60/-

Gurudeo Ranade was a philosopher, thinker & mystic of remarkable stature, apart from his mastery over English & Sanskrit languages. The more one studies his life, the more instructive it is to his admirers as well as disciples & devotees. As Dr. S. Radhakrishnan said, "He lived philosophy" while others only studied it. However the details available of his life during "the glorious twenty years of his stay in Allahabad University" were scanty and in bits & pieces which couldn't make a whole.

This part of Gurudeo Ranade's life is pieced together, successfully bringing out the various facts which exuded spirituality in his dealing with students & teaching staff, by Prof. B. R. Kulkarni. The fact that Prof. B. R. Kulkarni was associated with Allahabad University & had stayed with Gurudeo Ranade in Allahabad makes the write-up lively and interesting.

The writer-editor divides the major part of Prof. Ranade's career in two parts. The twenty years from 1907-27 & the next twenty years from 1927-47. During the first twenty years his career was a chequered one, starting at Deccan college, then at Fergusson College, back again in Deccan College & andher stint again at Fergusson College and Deccan Education Society; later on to Sangli for health reasons and then resigning the job

to establish "The Academy of Philosophy & Religion" of which he was the director. All through, he was busy in developing his philosophical thought through his lectures in various places from Mysore to Nagpur. Religious Philosophy had a place in his heart next only to meditation.

Then in 1927, he got the God-sent opportunity in the form of invitation to join the Allahabad University as Professor of Philosophy & then head of that department. The invitation was from no less a personality than Vice-Chancellor Dr. Ganganath Jha who himself was a "blend of an ancient Pandit with his depth of knowledge and a modern scholar with wide horizon". His contributions to Indian Philosophy through his English translations of 'Meemānsā,' "Khandankhand-khādya, Manusmriti & Kāvyaprakāsh" were remarkable. About his spirituality Prof. Ranade has himself narrated that he sat in a yogic posture without pause for the last month of his life.

Such a personality could see the gem of spiritual character & intellectual depth in Prof. Ranade and went out of the way to request to him to accept his invitation, in spite of the fact that there were persons who had already obtained doctorates coveting the post & Prof. Ranade was an M.A. Dr. Ganganath Jha was eager to get Prof. Ranade for the post vacated by one Prof. Randle who had combined in him eastern religion & western thought through specialisation in Indian Logic with Greek, Latin, German & Sanskrit at his command.

After joining the Allahabad University, this characteristic feature was ably organised & augmented by Prof. Ranade who could present Indian Philosophy in western garb & look at western philosophy from Indian

stand point. His book "Constructive Survey of Upanishadic Philosophy", published earlier was very much appreciated by Professors & intellectuals of Allahabad as a very remarkable & original work.

At Allahabad University, Prof. Ranade was in highly intellectual company who could appreciate his organising ability and had elderly personages who could take care of him. He never cared for protocol. Anybody could see him in his house. They would wait patiently till he finished his mediatation. He won the teaching staff under him with his soft-spoken and understanding manner and organised new departments of Psychology & Islamic Philosophy, and popularised comparative philosophy amongst his students. His house always accomodated needy students & lecturers who were happy to stay with him, with his ever-willingness to answer their questions & solve their difficulties.

He would frequent a particular place on the confluence at Prayag for his meditation. Seeing this, Dr. Kailasnath Katju made his bungalow in Malaka nearby, available to him for his unitive meditation. The twenty years in Allahabad flowered his many spendoured personality to full bloom. Invitations for lectures by other universities & Philosophical Foundations continued throughout his stay in Allahabad. There are details in the book which will enthrall the reader. He used to tell students that character is the first requirement for intellectual achievements. In a preface to Dr. Ganganath Jha's volume, he said huge marble buildings are like whited sepulchres if no publishing or academic work is done there.

When his book "Bhagwatgeeta as a philosophy of God Realisation" was first published by Nagpur

University, Dr. K. M. Munshi was so much enamoured of the writing that he decided to print a fresh edition of the same book on behalf of Bharatiya Vidya Bhavan and got special permission from the University through the Governor. He said it will be his privilege to publish every word of Prof. Ranade.

In the chapter on "Evolution of Prof. Ranade's thought from 1937 to 1957, the writer quotes Prof. Ranade as saying in the early period, that the opportunities he got in Allahabad University widened his horizon & it was his intention to place before the Philosophical World his views on Philosophy from the side of comtemporary developments in Metaphysics, Ethics, Psychology & Religion. Later he came to the doctrine of approximation, reciprocation of causality & interdependence of events as he progressed on the path of Realisation. The five traditional branches; Psychology, Epistemology, Metaphysics, Ethics & Religion were metamorphised into five practical aphorisms of Incentive to spiritual life, Moral preparation, Nature & functions of a spiritual teacher, Methodology of meditation & varieties of spiritual experience. Still later, he came to dwell more on mystical experiences of saints, probably confirmed by his own similar experience, and said "when a philosophical system talked about mystical experiences or enlightenment, it is enlightenment without light". His travel from technical philosophy & religion to mystical experience is traced deftly by the writer.

Most other chapters give memoirs which are touching and interesting as well as instructive. This remarkable book is an essential reading for all admirers of Gurudeo Ranade & his philosophical thoughts.

- P. D. Dharwarkar

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- 2 -

"Urge for Synthesis"; by D. L. Bijur;
Publishers : Bharatiya Vidya Bhavan, Kulapati Munshi Marg, Mumbai - 400 007; pages 172; Price Rs. 100/-

The author expresses his idea of synthesis as "synthesis of everything - all existence, all that is perceived, felt, said, written, done & thought of. Such a synthesis should be based on a sound synthesis of science, philosophy and religion". In the chapter 'Approach to Synthesis' he lays out a plan for world language, with its own script & grammer. He has also devised a new symbol incorporating the Om of Hindus, the crucifix of christians with a circle & dot for the macrocosm & microcosm, such that it becomes a Universal symbol acceptable to all religions.

The chapters on "Science, Philosophy & Religion" and on "Science", "Philosophy", "Religion", "Creation Process", "Rebirth & Evolution" "Yoga" & "God Incarnation", are topics which are dealt with relevance to Hindu Philosophy and scope of scientific research.

In "Strategy for Future", the theme of how "the urge for synthesis" should be instilled in the hearts of the people through the common symbol devised in chapter I, is developed.

In "Physical Welfare", while taking care of basic needs of food etc., the idea of man turning to higher aspirations is projected. In this chapter, standardising of clothing, apartments, practising Yogasanas for good health and developing aspirations, are discussed.

In "Social Welfare", importance is given to make a man a cultured individual. The ceremoneys of Upanayan, marriage, pregnancy, birth of a child, etc. are described

as per Hindu system. It is proposed that maternity leave should be six months; woman should be the first guardian of the child; child's first name should be followed by mother's first name. The names should be taken from the Universal language proposed by the author. Women should be provided with larger accomodation than for men. Flats for women should be opposite to the studio apartments of men. It seems that the author does not favour the present family system of living or foresees its fast decline.

The author foresees revolutionary changes with the dawn of 21st century like satellite stations, colonisation of moon & mars etc. Religions, Ethnic, nationalist and divisive forces will peak by the end of 20th century and rapidly decline thereafter. Nations will group together for economic welfare and integrate politically as in Europe. National boundaries may disappear in the process. According to the author scientists will have to play greater role in social upliftment. They have to discover integrity and spiritual level detectors as they have already discovered lie-detectors. New IQ tests should be introduced to facilitate selection of right men for posts of responsibility. The author anticipates that this will eschew most of the socio-political evils now rampant.

Under "Educational Welfare", intelligence is said to be the most precious heritage of humanity and its development to the extent possible. The present Hindu Caste system is discussed and to give a modern twist to the same, it is proposed to give the names of Vaishyata, Kshatriyata & Brahamanata to school & college examinations. Details of study courses are also discussed.

Under Economic Welfare", the various advantages & disadvantages of proprietorship, partnerships, co-

operatives, companies, public sector undertakings as well as direct taxes etc. are discussed with a view to unification of world economy.

Under "Political Welfare" a 'truly' democratic system is prefered. It is proposed that Universal communions should strive to spread out all over the world in the form of councils in various regions for uniform welfare to humanity.

Under "Spiritual Welfare" to achieve orderly way of life peacefully, the collective consciousness of all the people of the world should obtain the status of the Incarnation of God, by trying its best to achieve what is expected of an Incarnation. Scientists should announce that with rapid improvements in bio-technology, it will be possible to bring about the Super-Man by the second half of 21st century.

It is conjectured that with beginning of year 2000 & within hundred years, the human civilazation will be superseded by super human beings. Spiritual Research centres should be established to evolve great men, geniuses, Vibhutis and Incarnations to make immense contributions to solve the problems of Humanity & to create "An integrated spiritual grid to redeem man for the depth of worldliness & restore him to his true spiritual dimension".

The ideas are utopian, but while projecting them attention has to be given to the working tendencies and aspirations of human mind especially when we are dealing with huge masses in different regions with different psychies, historical facts, effects of regimentation either for good or for bad and other factors like ground realities. With peaks of science & peaks of intelligence, one cannot ordain that they will be used only for good purpose, rather, it will be used more for evil purpose. With

computerisation & mobile phones, crimes have already increased in hitherto unknown spheres, If Rama is created, Ravana also gets created; if Yudhishthir is created, Duryodhan also comes into existence. Even in Hindu Vedic lore, after every yug or eon, the Lord Almighty has to incarnate to destroy the much-defiled irretrievable society and lay the foundation for rebuilding again. Imbalance is inherent in the world. Greatmen and spiritualists can only keep it within limits and not allow it to tilt too much towards evil. Swami Vivekanand has said" The world exists on imbalance. If you remove the imbalance the world will vanish". "The coat that fits John will not fit Henry".

- P. D. Dharwarkar

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We cannot add happiness to this world; similarly, we cannot add pain to it either. The sum total of the energies of pleasure & pain displayed here on earth will be same throughout. We just push it from this side to the other side, & from that side to this, but it will remain same, because to remain so is its very nature.

– Swamy Vivekanand

Academy of Comparative Philosophy and Religion, Belgaum.

QUARTERLY REPORT

FOR THE PERIOD ENDING 30-06-1997.

7th April 1997, being 'Ugadi Pratipada' was observed by offering flowers to the Gurudeo Samadi in the Mandir followed, by Bhajan, Arati and distribution of Prasad.

Vidyavachaspati Sri Shankar Abhyankar, Aditya pratisthan, Pune delivered pravachan on 'Sri Sri Krishna' in the Gurudeo Mandir, during the period from 01-05-1997 to 07-05-1997 daily from 05-30 P.M. to 06-30 P.M. The function was well attended.

Sri Ejaz Ahmed Aslam, Secretary Jamaate Islam Hind visited the Gurudeo Mandir on 03-05-1997 and apprecited the efforts of the A.C.P.R. Belgaum.

On 09-05-1997 being Akshaya Tritiya, a small function was arranged in the Gurudeo Mandir, which was followed by Bhajan, Arati and distribution of prasad.

The Belgaum Branch of 'Rishi Samskruti Vidya Kendra' had arranged Brahmopadesam function in the Gurudev Mandir on 25-05-1997 to teach Pranayam, Samadhi Meditation etc and the function was well attended.

The Punyatithi of Sri Gurudeo Dr. R. D. Ranade was celebrated in the Gurudeo Mandir Belgaum from 02-06-1997 to 06-06-1997 in a most befitting manner on a grand scale. The Sadhakas were engaged in intensive meditation followed by Bhajan, Arati and discourses through out Saptaha. There were about 70 to 80 Sadhakas present from different places during

the Saptaha. On the last day i.e., 06-06-1997 the Sadhakas offered flowers on the Padukas of Sri Gurudeo and the function ended with Mahaprasad.

Param Poojya Dr. Vasudeoacharya Radhaswami Satsang Kengeri Bangalore visited the Gurudeo Mandir on 14-06-1997.

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30-06-1997. *Secretary.*

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PEACE

Behold, it comes in night,
The Power that is not Power,
The light that is darkness,
The Shade in dazzling light

It is joy that never spoke
And grief unfelt, profound,
Immortal life unlived,
Eternal death unmourned.

It is not joy nor sorrow,
But that which is between
It is not night nor morrow
But that which joins them in

-- Swami Vivekanand

VISITOR'S OBSERVATION

In the name of God the Lord of mankind I am pleased and honoured to pay my visit to Academy of Comparative Philosophy and Religion. The humanity is groping in darkness and our civilization is at the verge of destruction. This is high time that well-wishers of humankind join hands and put their heads together and invite people towards God consciousness and human brotherhood. We appreciate the efforts of this organization and offer our good wishes and co-operation in this noble task.

May God bless us all, guide us and give us wisdom and strength to usher in a bright future for humanity and lead man towards everlasting success. (Amen)

- EJAZ AHMED ASLAM
Secretary JAMAAT-E-ISLAMI HIND
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SWARAJYAM :

It is he who enjoys real swarajya - the Atmanic imperishable bliss - as the Saint of Nimbargi used to say. Thus, far from being poli-centric or even cosmo-centric the ideal visualised by the ancient Rshis at the dawn of human history is the kingdom - immortal (Amrtam Purim) which transcends the limits of here and now.

Vedanta : The Culmination of Indian Thought (P177)
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